THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

"O, Wind,
If Winter comes, can Spring be far behind?"

Volume CXLII March, 1960 Boston, Mass.

THE UNIVERSALIST Leader

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1960 — No. 3

Our cover portrays the First Universalist Church of Canton, N.Y. This beautiful temple was erected in 1897 and is built of native, Northern New York granite. It is the successor to an earlier building on the same site, erected in the 1820s, and known as the Union Church, because it was shared by Baptists and Universalists. We have something more to say about this historic church editorially in this number.

Max Coots, minister of the First Universalist Church, Canton, N.Y., in the course of his essay, **In the Beginning Man . . .** , outlines the age-old and awe-inspiring quest of our human search for an ever better concept and understanding of God and relates this quest to our intellectual and moral responsibilities.

Arthur Peacock, British Universalist colleague, writing on **The Task of the Universalist,** warns us against both rigid dogmatism and sectarian parochialism, stressing the very great immediate need "to encourage encounter and meeting between men of good will in all religions."

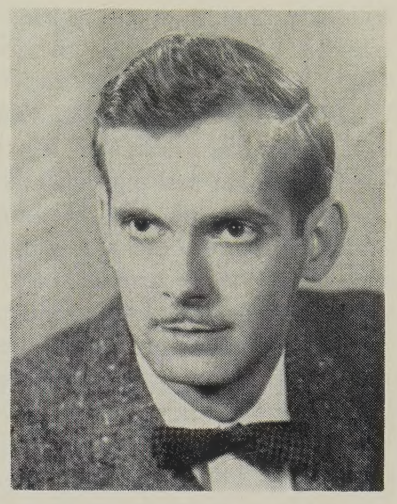
Seth R. Brooks, minister of the Universalist National Memorial Church, Washington, D.C., commenting on the much-discussed question, **What Is Liberal Christianity?,** gives us a concise primer of practical and useable affirmations on the subject.

More Statements For And Against Consolidation have recently been released by both advocates and opponents. These are summarized in this number for the information of all concerned.

Regina Cary LaPoint has done all of us a favor with her contribution to the A.U.W. page, **Operation Reversal.** This carefully documented report on the development of our chemical, bacteriological, and radiological weapons should be read *in toto* by every one of our readers. Here is the ultimate of insanity and monstrous immorality in preparation for war, which, if it comes, will not be war but race suicide.

In the Beginning, Man . . .

Max Coots



The half-remembered stories from a thousand years of desert campfires where old men told the tales that they had heard from their fathers and their fathers' fathers — the legends from Babylon, Sumeria, and Egypt and from forgotten places from their varied pasts — the myths of wondering minds — the heroic sagas of their olden times — the writings of the priests, who led the early Hebrews in their worship of the great God Yahweh, or at least, a few of those, strung and intermingled in the book we call "Genesis," the book of beginning.

"IN the beginning God created the heavens and the earth, and the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters. Then God said, "Let there be light!" And there was light. . . . God called the light Day and the darkness Night." . . . God said, "Let there be a firmament . . . to divide the waters in two!" And so it was." Then God said, "Let the waters below the sky be gathered into one place so the dry land might appear . . . Let the earth produce vegetation . . . Let there be (sun) to rule the day, and (moon) to rule the night, and the stars also . . . Let the waters teem with shoals of living creatures, and let the birds fly over the earth . . ." And so it was. God created the great sea-monsters and all the various kinds of . . . birds. . . . Then God said, "Let the earth bring forth the various kinds of living creatures, domestic animals, reptiles, and wild beasts . . . And God saw that it was good. Then God said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, the birds of the air, the domestic animals, the wild beasts, and all the land reptiles!" "So God created man in his own image; in the image of God created He him; He created both male and female." (Gen. 1:1 - 1:27)

In the second Bible story of creation, man is created first, by God, who like a sculptor molds him from the dust of the ground, and breathes His breath, His own God-Spirit, into the clay and gives it life.

" . . . God created man in His own image; in the image of God He created him . . . " "Then the Lord God . . . breathed into his nostrils the breath of life, so that man became a living being." Then this God, whose very word created as he spoke it and whose breath was life itself, made a garden of naivete, of gold and bdellium and onyx stone where man and woman in shameless innocence could live.

But this is a story of the desert where springs are few and the sun is hot . . . These are words of men who struggle to keep alive and women who bear their children in pain . . . This is a tale told on cold nights by nomads, huddled close beside dung fires in a place that is not of gold and onyx stone and innocence, so the story could not end, not yet.

There in the garden of felicity, there grew two trees: the Tree of the Knowledge of Good and Evil and the Tree of Life, whose fruit was immortality. Of these they should not eat, but the snake, "most clever of all the wild beasts that the Lord God had made," said to the woman, "You would not die at all; for God knows that the very day you eat (of the Tree of the Knowledge of Good and Evil) your eyes will be opened, and you will be like gods, who know good from evil."

So the woman and the man both ate of the first forbidden tree. As promised, their eyes were opened. Their innocence was gone. They knew of good and of evil, and saw how naked they really were.

When God came to walk in the garden to enjoy the cool breezes of that oasis, he found them hiding from him and he saw that they had eaten of the forbidden god-food. Afraid they might resist him more and eat from the Tree of Life, and live forever, he gave the woman birthpain for punishment. To the man he gave a suffering life on a cursed earth that would reward his sweat with thorns and thistles.

Expelled from the garden of his vast innocence, in part rejected by the god in whose image he was shaped and whose breath was the heart of his very being, man went out to battle a hostile land for life itself. Though his sons, the shepherds and the farmers, would

kill each other, man still aspired to godliness. Though expelled from Eden, though drowned in flood, by this God, man set to build a tower to make God fear, as once before he feared when man ate of godly food.

These stories, designed to explain how it was that earth and man and pain and death and language and the hard life came to be, no longer serve to satisfy our curiosity about the whys and hows of life, as they once did. Yet in some ways, they are more than quaint ancient stories that give us glimpses into the wondering minds of ancient men.

To ancient Hebrew, early Christian, early Jew "In the beginning God . . . said let us make man in our image, after our likeness . . . So God created man in his own image; in the image of God He created him" was truth, but no more. Now we read it differently: In the beginning . . . Man created God in His own image; in the image of man he created him.

Semitic man created Yahweh and Elohim and Allah and Adonai: Gods of mountains and volcanoes . . . deities of the desert and the storm. Seaside Canaanites created Dagon, half man, half fish. From death worshiping Egyptians came Thoth, Osiris, and Anubis: deities of death. From artistic Greeks came gods with graceful bodies, from warrior Norsemen came thundering Wodin, Thor and icy giants. From Onandogas grew the chief-like spirit Manitoh. Man is father of the gods. It is not accident that makes the gods look like their worshipers, but man's own unconscious attempt to project his best or worst into gigantic images that he may bow before the giant image of himself.

Ironically having created God in his own peculiar image, man has then to struggle with the image he has just created. He must build his towers of Babylon, though his gods confuse his language and the building fail. He must eat of the forbidden fruit like Eve and Adam. He must steal the godfire like Prometheus. He must, it seems, somehow deny the rule of the gods of his own making . . . somehow defy the power his own mind projects to the mind of God. Even kill the god if he can, and be punished with pain, and blight and death itself.

It may be that, like Oedipus, he is determined to kill his father and take the father's place . . . or it may be that having striven to understand God and define reality in terms of himself, he must deny, defy, or kill each image to be free from the image of himself. I mean, having imagined God after his own human and incomplete likeness, man cannot stop with that likeness. We know he must create these images, which logically look so much like himself, but having finished their creation, the images of God become static, holy, sacred, untouchable. Yet something in man makes him want to go beyond where he is. The creative spirit is inside the human clay, and that creative spirit cannot stop with the gods of the fathers. Possibly unconsciously, man realizes that his gods are only projected images of himself so that he knows his gods are no bigger than himself. How awful to have a god no bigger than yourself! So he rebels against himself as he is. . . . He denies the god as little as he is. He strives to rise above the place where the little gods of his fathers and his grandfathers live. In legend, he writes of his rebellion against the gods: his denial of himself as he finds himself: he tells of eating the forbidden fruit that would make him godlike, he tells of heroes "who are also imaginative images of his adventurous self," heroes who steal the treasures of the gods, who invade the palaces and forbidden places of the gods. *In legends and in myth man speaks of his on-going spirit: the spirit that cannot be satisfied with outgrown gods.*

There is that something about man that will not allow him to be trapped within himself as he is at any given time.

Having denied the power of the old image of himself that he calls god, he, of course, suffers expulsion from his earlier naivete . . . he can no longer live peacefully in Eden for the old god cannot accept him as a proper worshiper, once he knows that he is as great as that god. So, like Adam, he must bear the pain of his own human nakedness when he knows of good and evil . . . Like Prometheus, he must feel torment for having usurped the precious powers of godliness. Ignorance is bliss, but when one discovers that it is not Odin who eats the food you place upon his altar but only the mice that live inside his wooden statue, you cannot bow again before this god, for Odin is a hollow mockery, a shell of your ancestral ignorance, worthy only to shelter mice, unworthy of your worship.

So the gods die one by one, revealed to be but survivals from your more naive days. It is heresy to deny these gods, but greater heresy it is to worship in denial of your new knowledge. When you know . . . when you have stolen the god's fire or eaten of his fruit and your eyes are open to his naked nature, you must be expelled from the old piety, turned out of Eden, born from out of the ancestral religious womb into a new life and the gates of return are barred by the flaming sword of your knowledge.

It was always this way. Tribal gods born of tribal men fell as gods of nations rose up to take their places. Mountain gods and river gods went beyond men's prayers when men's minds grew higher than mountains and deeper than the rivers. When men discovered that things in nature were more than isolated spirits, Diana and Pan and Proserpina died to make way for new gods, who also came from man's enlarging image of himself. God as father, God as wisdom, God as holiness and justice, God as love, nature, race, or power . . . God as this or that, is still God seen from every person's vantage place. God by whatever name we wish, Allah, Elohim, or Jesus Christ; God in whatever form, as tree or shrine or Virgin Mary; God in any number, one or three or more, is still the god of man. We no longer think that Minerva stepped full-blown from the head of Father Zeus, because we realize that deity springs half-formed from the mind of men.

Comforting as it was in the childhood of the race or the childhood of myself, there is no "noble daddy" far away to gently slap my hands when I am bad or hold my saintly head in his everlasting arms. I have tasted the forbidden fruit of knowledge, though not enough to make me god, but just enough to show me that old Yahweh, tired from six days' labor and selfishly keeping the divine goodies from my human grasp, cannot be my god. I have had a taste or two of that unripe persimmon of the knowledge of good and evil so that the tribal ethics of the pyramids are not good enough for me. Philosophies and sciences have shown me that behind the veil of the holy of holies there are no angry gods, just priestly men, and I cannot kindle fires upon old altars without being blasphemous. I have walked up the unfinished steps of the tower of Babel, in spite of the language barriers and in spite of the fact that Cain kills Abel, with sling and spear and gun and atom bombs. Because I know now how small the old gods are and because my world has built the better mouse traps for the internal rodents of old Odin, I am barred from returning to the Edens of early faith. For so many reasons, brought by time and the creative minds of men, the feasts of Valhalla cannot give food enough for me. The divine Valkyries are just toothless hags, and when it lightnings I hold my sons on my lap and smile at the fire in the sky and say, "See, electricity," and never think of Vulcan throwing thunderbolts to earth.

Gone as the old gods may be for me, I am here: the progeny of Adam who succumbed to the temptation to know of good and evil — the offspring of all those god-imaginers who built visions of divinity from the best their minds could offer and, who having built, went beyond their images of themselves — willing to accept the pain of losing the old gods and willing to accept rejection from the security of old self-deceptions. *But willing too to reach farther than their fathers for a better image of their god.*

I know now that I cannot escape myself, and that from this inescapable self must come new projections of the things some men call "god." I realize that my projected mental image, based on all I am and all my world now is, is not really god, for, as the Taoist says of Tao: The God I can define is not the true God . . . It is just my concept of it. But conceive of it I must, just as my fathers spoke of Yahweh and other gods. But though I know my concepts are but projections of my best, a best that is not ultimate — though I know my knowledge and my good and all my principles are not the ultimate reality, they are enough for now — enough to work upon as I progress in my lifetime from concept to expanding concept, from best to better, just as all mankind has done.

To make this concept ever progressive, I should work to make the source of my images always better than it was, so that I may not, as sometimes happens, be trapped in a static image of myself and worship before that image as though it were the ultimate. To make such projections and such concepts, based upon one's knowledge of world and life, is inescapable, for we must, it seems, attempt to understand within the limits of ourselves the ultimate realities, call them what we will, and move from each successive image, willing to accept the consequences and the glories of facing our nearly naked knowledge that expels us from one little Eden after another, *lest we fall prey to the deception that God is really in our image.*

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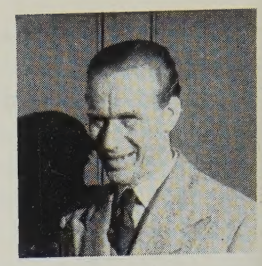
The Task of the Universalist



Arthur Peacock

Our need is to try to understand the viewpoint of others and to so behave that a climate may prevail, enabling them to understand us.

THERE have appeared in our newspapers recently three reports of special interest to Universalists. The first told how a row had broken out in the bus department of the Manchester Corporation. A conductor, who followed the Sikh faith, insisted on wearing his turban while on duty. It was not a bright or gaudy affair, but a neat dark blue silk turban. The officials of the Manchester bus service said this could not be allowed. The regulations laid down the uniform bus conductors had to wear and from this there could be no departure. The man must either conform or lose his job. The Sikh explained — and he was supported by others — that loyalty to his faith demanded that he wear the turban. The Manchester city councilmen were unmoved by the arguments submitted in his defense. The man had to find another job.

At Leicester, the Sikhs took the headlines again. This time, one of their community had to give evidence in the local court. He could not take the oath on the Bible, but asked for his own religious scriptures. This put the court officials in a quandary. The bench was informed that none were available not even in the British Museum. The case was adjourned for further inquiries.

Now, from Leicester and Manchester, we come to London.

At a London court, a member of the Parsee community had to give evidence and it was necessary that a copy of the scriptures of his faith be found so that he could take the oath. A similar difficulty was reported to the London court to that recorded already at Leicester in the case of the Sikh. The London magistrate asked that the matter be brought to the notice of the appropriate authorities so that steps might be taken to meet such situations.

These three small incidents bring before us very vividly the nature of the changing pattern of world religions. Christianity remains the major religion of the West. Its roots are deeply planted, but because our world has become so very much smaller, because travel is nowadays so much easier, many more people from Asia and Africa are now in this country. The need to understand them, to know more of their religious and cultural background is made very much greater than ever before.

This new situation, never envisaged by those who built up the great Christian missionary organizations of the eighteenth century, presents to Universalists in the twentieth century a challenge and an opportunity.

There opens before us a wide field of useful service, a real chance to do a job of bridge building which may in time be to the enrichment of all the living religions.

But here let me strike a note of warning. The Universalist must be sure of the ground on which he stands. Many people possessed only of a superficial understanding of the Universalist position think that its concern is solely to amalgamate religions, to discover a lowest common denominator, to mould from the structure of existing religions, a new faith comprising what seems to be the best from each. To believe this or to create the impression that this is the Universalist position, is to mislead.

The twentieth century Universalist is someone who has gained a religious experience within one or other of the great religious traditions and who recognizes that, while for him this is wholly adequate, nevertheless for others, a similar experience is gained in the tradition to which they belong. Recognizing this, the Universalist seeks to understand other traditions, to learn from them, to gain a grasp of their deepest insights and visions, to reverence them and to endeavor to persuade men of good will in other traditions to approach faiths other than their own in this same broad spirit.

It was Rahamoun Roy's (a Hindu) contact with Muslims in Bengal that gave him the broader view of religion than that provided by orthodox Hinduism and which led him on his path as a great social reformer and leader of the Brahmo Somaj movement.

It was contact with men like Gandhi and Tagore that led the Anglican priest, C. F. Andrews, to perceive not only the deepest insights of Hinduism in its noblest expressions, but also to strive for a Christianity that rose above narrow creedal claims and allegiances. It was his friendship with Gandhi, his knowledge of the profound spiritual awareness which the Mahatma revealed in his relations with others, that made him realize the full implications of the Athanasius Creed with its condemnation of those outside of the Catholic faith.

It was Gandhi's contact with Sir Edwin Arnold and priests like C. F. Andrews that led him to look more deeply into the scriptures of his own faith as well as to learn from the pages of the New Testament. And so we could go on citing the endeavors and achievements of those who pioneered Universalist thinking.

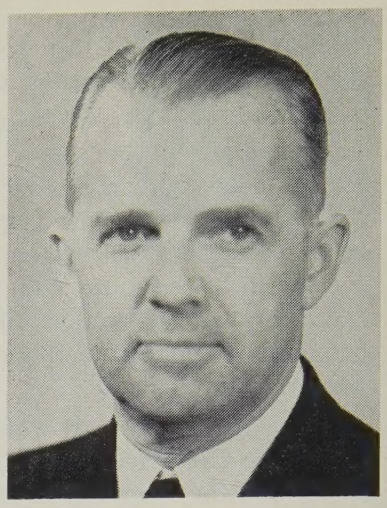
What we have to do in the present situation is to learn from the example of these men and to try to bring something of their approach and spirit into the religious climate of our time. We have to encourage encounter and meeting between men of good will in all the religions. We have to avoid a rigid dogmatism even if we feel certain about the roots of our own faith being rightly planted. Undue aggressiveness in argument has to be avoided for it can come about so easily through an overt sense of zealousness.

Our need is to try to understand the viewpoint of others and to so behave that a climate may prevail, enabling them to understand us too. Dr. Overstreet in his book, *The Mind Goes Forth,* declares that the urgent need of today is to come to grips with the problems of hostility and extremisms that divide men and to learn how to make living space for other people's opinions. The greatest drama, he says, is the drama of understanding. This is a drama which moves to its triumph as walls of antagonism and barriers of suspicion get broken down and the real qualities that make life human find an opportunity for real expression.

The Universalist should always be playing a leading role in this great drama. It is something in which he should be constantly participating and his inspiration should be found in that New Testament text which Dr. Torrey has translated as "Be ye all including in your good will even as your Father in heaven is all including."

The Rev. Cornelius Greenway, D.D., minister of All Souls Universalist Church, Brooklyn, N. Y., is one of the outstanding autograph collectors of our generation. Dr. Greenway is shown here celebrating the successful climax of a twelve-year quest for the signature of Nikita Khrushchev. On November 14, Dr. Greenway received the Soviet Premier's autograph written beneath a drawing of the moon. There was also presumably penned by Mr. Khrushchev a blue asterisk circled in red over the spot where a Soviet rocket hit the moon, September 13. Another recent acquisition of Dr. Greenway is the autographed picture of Pope John with his brothers and one sister.

What Is Liberal Christianity?



Seth R. Brooks

A brief outline of one Universalist's primer for Christian Liberalism. The terms "Liberal" and "Liberalism" too often and in too many places have become at worst symbols for vagueness and at best merely descriptions of abstractions. Dr. Brooks suggests concrete contents for them.

I WANT to discuss a question which needs to be answered, a question which troubles many, a question which evokes unsatisfactory and sometimes foolish answers. What is liberal Christianity?

Much of the criticism of liberal Christianity is because it has been distorted from without and often misrepresented from within. To use a theatrical term, it has had "a poor press." Again, who is the official spokesman for liberal Christianity? Certainly I am not, but I prefer to be a liberal Christian and I can only say what I think that means.

Although I do not like to use negatives in sermons, first let me tell you what it is not.

It is not dogmatic. It does not fall into the two major errors of historic religion — "We have all the truth" — "We are the chosen people." It does not fall into authoritarian errors — "Only we will be saved" — "This you must believe." Liberal Christianity never claims to possess all religious truth, that its followers are the elect, that they are the only ones who will be saved or that man must believe this and nothing else.

It is not doctrinal. It does not emphasize Doctrine as the major thing in religion and building real religious living on the acceptance of certain Doctrines. It knows the great Doctrines of the Church, how they came to be, and that many of them express very beautiful ideas, but it does not say that the acceptance of these Doctrines is the sole test of one's religiousness.

It is not institutional. It wants as little supra organization as possible. It places its trust in the religious motivations that spring from persons and does not rely on control by fiat, edict or mandate. It knows that religion constantly makes the mistake of developing the Institution until the Institution becomes heavier and more important than the Spirit within. It wants as little institutionalism as possible and only as much as is needed.

It is not pietistic or sanctimonious. It abhors the self-righteous, holier-than-thou attitude. It knows man is human and frail and had better not parade his own virtue and purity to show off how bad others are.

It is not monopolistic. It does not say give all your time and means just to the church. It says take the spirit of your church and go out and serve in the world, community, civic and social organizations. One of our churches in a large New England city was criticized for not having more of a weekday program. The minister looked at the directory of community and social organizations. The president, vice president, secretary, treasurer and board members in most of these organizations were members of his church. These people were taking out to others what their church had taught and inspired them to do.

It is not ultra humanist. It does not make the United Nations, secular human goals, the freedom and dignity of man, race relations, as important as these are, all there is to religion.

It is not iconoclastic. Recently a minister assailed the United States Navy Academy for having compulsory Chapel. The Commandant replied he was astonished, for never had he received one complaint from a Midshipman . . . in fact, the one thing the Midshipmen loved to do was to attend Chapel together. The charge of that minister falls into the category of attacking something just to tear it down.

It is not fanatical. It does not believe in fanaticism nor develop fanatics but does all in its power to oppose and defeat the fanatic and the fanatical approach.

Now, what is liberal Christianity?

It is religious. It says religion goes deeper than how to live, how to be happy, how to adjust, how to get over inferiority, how to win friends and influence people, how to think positively. We want to know how to live, how to be happy, how to adjust, how to get over inferiority, how to win friends and influence people, how to think positively, but religion is far more. Religion rests on all great religion has ever faced — the Salvation of man's soul and of society. Reverence for the Unknown, Eternal, Mysterious, in the world about us. Worship as the going out of the soul to that which is higher — Grace, Guilt, Forgiveness, Redemption, Mercy, Justice, Love. It seeks to make men live religious lives by knowing the power of religion to help them find Faith, Hope, Courage, Oneness with God and man.

It is Christian. It recognizes all other religions that are good. It respects them but it says Christianity is Christianity, not Judaism, Islam, Buddhism or Hinduism. It doesn't talk about Universal Religion and a Universal Church as though Christianity and the Christian Church were lost in some fog bank. The ideal of Universal Religion and a Universal Church is high and beautiful, but it does not mean that Christianity in its own right as a power and a developing culture does not have its own unique and particular value.

It tries to know Jesus and his teachings. The most important thing about Jesus was Jesus. His teachings are more emphasized than the teachings of theologians about him. Jesus was incorrect in some of his temporary judgments. (He thought the world would soon end.) He was so right about his judgments in regard to abiding moral, ethical and spiritual values that the latter makes us overlook and forget the incorrectness of the former.

It uses the Bible. Walt Whitman, Ralph Waldo Emerson, Henry Thoreau, Gandhi and Churchill wrote some wonderful things, but what they wrote is not the Bible. The Bible is true because it finds us. Questions of literalism are not a major concern. The Bible is established and in it we find the guides and answers liberal persons can accept.

It believes in the church as a source of power to develop the right kind of person. The church is not a political party. It must not expect to dictate. It must fashion persons who will govern with justice and charity. It must tie man to the generations he has come out of and the generations he is going into. The Church has an unseen spiritual company (saints, martyrs, heroes, exemplars) but the church now — today — is only as good as the persons who compose it.

It believes in sincerity. Each to his own. Be true to thyself. A man's religion is a personal thing and every man has the God-given right to his own faith, beliefs, ideals, hopes and prayers.

It is broad. It takes the broad view of human folly, sin and evil. It does not say these are right but rather, "Go thy way and sin no more." It knows man has the capacity for both evil and good. It believes in the Grace of God which extends in mercy beyond the largest mercy man can show. The test of man is what he is. All races, religions, colors, creeds, have their Prodigal Sons and Saints and in between, the great mass of toiling, struggling, faltering, stumbling human beings.

It is positive, common sense, adjusted, optimistic, realistic faith. It believes in God's success and that man will survive. It professes that the Ultimate Judgment is far above and beyond man. God can be trusted. He needs man and man desperately needs God.

The truly liberal Christian is adjusted to life's inevitables. He knows there is pain, that men suffer, that most of us fail more often than we succeed and that death is part of the human scene. Facing these the liberal Christian tries ever to adjust himself to living with all the moral, ethical and spiritual guidance the ages provide.

The realistic approach of liberal Christianity shows man that thousands of forms of religion mark man's history. We can go back into antiquity and see such outward forms. Recently in the newspapers I saw pictures of the reconstruction of Stonehenge in England. Long centuries ago, it is believed, men within that huge circular stone arrangement worshiped serpents. But far above these outward forms of different ages, different places and different races "Still stands Thine ancient sacrifice, An humble and a contrite heart."

No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole of virtue; and remember that in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. —WENDELL PHILLIPS

Be sure to give your NEW CHURCH MEMBERS an introductory subscription to THE UNIVERSALIST LEADER.

More Statements For And Against Consolidation

Printed below is the substance of two statements relating to the current question of consolidation of The Universalist Church of America and the American Unitarian Association. These are presented in order of their original release.

The first is a remonstrance signed by a group of Universalist and Unitarian clergy and laymen stating their objections to the proposal. This statement appeared in substance in the **Boston Herald,** February 7, last.

The second pronouncement is a reply to the first, which also appeared in the **Boston Herald,** February 8, over the signatures of several Unitarian ministers.

REMONSTRANTS

We, Universalist and Unitarian clergy and laymen, hereby express our profound appreciation of the free and friendly relations which have long existed between our denominations. This relationship compels us to assert our belief in the freedom and integrity of the American Unitarian Association and The Universalist Church of America.

To consolidate these denominations without a firm, spiritual and functional foundation would weaken the historic mission and the distinctive strength of each. Therefore, we have established — Universalists and Unitarians for Co-operation without Consolidation.

We invite others to support our movement which confirms the conviction of the former Unitarian Association president, the late Dr. Samuel A. Eliot, who in describing the merger issue in his time, declared: "We seek co-operation, not consolidation; unity, not union." We take our stand also in the spirit of the distinguished Universalist leader, Hosea Ballou, who reminded us: "If we agree in brotherly love, there is no disagreement that can do us any injury; but if we do not, no other agreement can do us any good."

Consolidation is not predestined as a minority of our fellow churchmen would have us believe. Only a small fraction of our 170,000 members voted for the general idea of merger last year. This was no mandate for the kind of merger we confront today. We speak for the many who feel that consolidation has not received sufficient enthusiasm at the grass roots.

Because our communions enjoy free and friendly relations, which we would not diminish, we oppose consolidation because: 1. Denominational freedom and integrity would be sacrificed. 2. Apathy and con-

(Continued on page 67)

PROPONENTS

Unitarians and Universalists have had exhaustive opportunities to discuss the details of the consolidation plan which is now in process of plebiscite vote among the parishes.

The present plan has been six years in the making, and was overwhelmingly approved last October at Syracuse by the 1,200 Universalist and Unitarian delegates attending a continental assembly.

"More than a decade ago, the Unitarian and Universalist young people, anticipating denominational merger, joined forces to form The Liberal Religious Youth. Seven years ago, the two denominations combined their programs of religious education.

Closer and closer co-operation among local churches and conferences has become the rule. These co-operative efforts have enhanced and strengthened the administrative and spiritual life of our two denominations. Full consolidation now becomes the logical next step, and will confirm our traditional profession of liberalism and inclusiveness.

The past decade has been one of unparalleled growth in Unitarian and Universalist churches and fellowship across the continent. This expansion has led to an enriching diversity among us, bringing with it a deepened responsibility to cherish our historic Judeo-Christian heritage, while, in its best spirit, affirming universal sources and inspirations for modern liberal faiths.

The statement of purpose for the proposed consolidation, as approved at Syracuse, is a reflection of our creative diversity and of the will to essential unity.

The Consolidation Plan, while honoring the uniqueness of every church and of each person, will release vital new energies for the further growth of our free churches.

REMONSTRANTS

(Continued from page 66)

fusion about merger are widespread. 3. Theological differences have not been reverenced. 4. Regional growth would be endangered. 5. Dissimilar groups and unequal resources cannot be fairly merged. 6. Present development and advance would be jeopardized.

Finally, we proclaim that co-operative freedom is more precious than restrictive consolidation. We hold no sectarian pride, but we would hold the spiritual values which have been meaningful for our fathers. With them and with fellow religious liberals in our International Association for Liberal Christianity and Religious Freedom, we work together for the Beloved Community.

SPECIAL SESSION OF THE UNIVERSALIST CHURCH OF AMERICA GENERAL ASSEMBLY

If the returns from the plebiscite on consolidation with the American Unitarian Association are favorable, there will be a Special Session of the General Assembly, as authorized at Syracuse, New York, General Assembly, Monday, May 23, 1960, Boston, Massachusetts, starting one or one-thirty P.M. for the purpose of hearing the report and recommendations of the Joint Merger Commission, and "deciding definitely and finally whether the American Unitarian Association and The Universalist Church of America are to be united."

In addition to this Special Session the following program has been arranged for the delegates.

Saturday, May 21, *Morning and afternoon* CLC Education Day Program — five major addresses; Education Day Luncheon and Speaker, 8 or 10 major workshops or panels. 2:00 P.M. — Registration of Universalist delegates at denominational headquarters, 16 Beacon St., Boston. 6:00 P.M. — Universalist *Advance* Dinner in the Surrey Room of the Hotel Touraine. Speakers to be announced.

Sunday, May 22, *Morning* — Attend a Universalist Church in the area (your choice) — Pulpits in the area to be supplied by visiting clergymen. 4:00-6:00 P.M. — UCA Service Committee Program at the Charles Street Universalist Church. Special speaker, the Ambassador from Jordan and/or India. Lucille Smith and Marjorie Banks, who will serve as the Educational Unit being assigned next September to Jordan and next January to Japan will be recognized formally along with Heidi Keller, new Universalist worker to Germany and Dr. Palayam Balasundaram of Madras, India with whom the Universalist Service Committee will work next year.

Monday, May 23, 10:00 A.M. — UCA sessions and program, 1:30 P.M. — Vote on Consolidation Plan, 2:30-4:30 P.M. — Joint Uni-Uni discussion groups, 8:00 P.M. — Joint Worship Service of Universalists and Unitarians (if Consolidation is voted) at famed Symphony Hall in Boston. Speaker, the Reverend Donald Harrington, Community Church, New York, with special symbolic service expressing the historic genius of Universalism and Unitarianism.

The delegates to the preceding regular session shall be delegates at this Special Session, if no others have been chosen.

THE FREEDOM OF THE PEW

Frederick L. Harrison

Much has been said from time to time about the Freedom of the Pulpit. Obviously no church pulpit can be strong and vital, unless the preacher has complete freedom to speak boldly and plainly on any subject. Any attempt to control or censor the thinking or the words of the preacher would violate the first principles of religious liberalism.

Although it is just as true, we often overlook the fact that this same freedom must be extended to the *pews*. This is the essence of our approach to religious thinking.

You are, and must be, your own authority in religious matters. Let no man, however exalted or famous his pulpit may be, tell you what you shall believe, or how you shall live.

It is the business of the pulpit to teach, to help men and women to see the nobler truths and higher pathways of life. To enrich your thinking, to open new windows of vision and to stimulate your imagination, is the task of the preacher. When he has succeeded in arousing you to think for yourself, he has fulfilled his highest task.

Therefore, be not troubled if you disagree with the utterances of the pulpit. Neither separate yourself from the worship of the Church, because you think the preacher is speaking folly. If all agreed with the preacher, there would be no purpose in having a pulpit!

A strong Church must have laymen thinking for themselves. Hear the preacher . . . but do you own thinking!

Dear Emma Jane

A VERY dear lady, whom this editor has known through all of the long years of his ministry, appended an anxious inquiry to a recent letter. Said she, "I hear you are going Humanist." After which she expressed her distress at such a dreadful thing. Our answer honestly must be:

Dear Emma Jane: No, I am not *going* Humanist. To the best of my knowledge and belief, I have always been humanist. It is true that if I were putting precise tags on my position or if others were tagging me, I would call myself *or be called* a Universalist Christian Humanist. Let's skip the tags, however, and come down to specifics.

I am, of course, humanist, but I cannot honestly say that I am or ever have been as good and as useful a humanist as you have been over the many years of your active church life. Your most sacrificial and brilliantly successful labors of love extending over many years for "the family" of Chapin Home for the Aged were practical expressions of that humanism which is at the very heart of liberal religion.

When Jesus called his followers from the priest-bound, creed-restricted orthodoxy of ancient organized Judaism, he gave them but two admonitions. These were first, "Thou shalt love the Lord thy God . . . ." "and the second is like unto it, Thou shalt love thy neighbor as thyself." Outward observation of the first commandment, however eloquent, aesthetically excellent, or liturgically correct, means just exactly nothing without the practice of the second commandment.

Humanism is no new thing. Many, many years ago, Dr. John van Schaick, one-time minister of your church, made the sharp observation that American Universalism was an ethical revolt in theological form. He said, "Universalists said 'all will be saved.' They meant God is good. They felt that God was good *because* they knew there was such a thing as goodness and knew God must be *at least as good as man.*"

The humanism at the heart of our religion, however, is far more ancient than the beginnings of American Universalism. On a night long ago, so long ago that no one can place the date, a man who looked with perceptive vision both into the heavens and into the eyes of his fellow men, made a great discovery. This discovery, he recorded with joy in an immortal poem.

> O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
>
> Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
>
> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
>
> What is man that thou art mindful of him? and the son of man, that thou visitest him?
>
> For thou has made him a little lower than the angels, and hast crowned him with glory and honour.
>
> Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet:
>
> All sheep and oxen, yea, and the beasts of the field;
>
> The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.
>
> O Lord our Lord, how excellent is thy name in all the earth!

The author of the eighth psalm, of course, made that most important discovery which many other generations in other times have also made, to wit: the most wonderful and the most valuable thing we can know in this universe of wonder is man. Universalist humanism in our day has framed this discovery in the form of an avowal of faith "in the supreme worth of human personality." Everywhere and always, except when it betrayed the faith, organized Christendom has kept this truth at its very heart. "He that loveth not his brother, whom he has seen, how can he love God, whom he has not seen?" This is my humanism, Emma Jane, and I learned it more from noble humanists like yourself than ever I did from books or church organizations.

But what about reverence for God and the Worship of God? What about that first great commandment? Well, I have never known an honest, intelligent Humanist who was not also a devout person. About ultimate reality all I can say is, "Some of us call it evolution,/Others call it God."

A LOCAL CHURCH WITH A UNIQUE DENOMINATIONAL MINISTRY

WE ran Shelley's famous question under this month's cover picture of the First Universalist Church of Canton, New York, for two reasons. The first of these is that the answer to this question throughout all of the North County in old New York State is a resounding "Yes," and the second is that the answer to the paraphrase we once heard a St. Lawrence student recite "If winter comes, can snow be far behind?" is an equally resounding "No." Of course, in midwinter, the absence of snow and ice at college carnival time is tragic. We especially enjoy running the picture of this church because it stimulates fond memories of our own student years in Canton, and memories of the happy decade during which we were privileged to be minister of the Church.

The very best reason for picturing this beautiful, old, stone church is the fact that the people of the First Universalist Church of Canton, New York, have, for many, many years, rendered a unique and most unusual service to the entire Universalist denomination. In this church, many generations of theological students received a truly valuable part of their training for the Universalist ministry under the supervision of the faculty members and the local minister. St. Lawrence "theologs" learned churchmanship in young people's groups, in the Church School, in the music department, and sometimes in assisting the minister in the pulpit.

While we were minister of the Church, a great deal of pioneer work was done in the field of religious education through the co-operation of Church and Theological School. Success in these labors was made possible by the patient loyalty of Universalist parishioners in Canton. There were times of strain, of course, but the people stayed with their minister and their religious educator, Dr. MacLean. When the first Children's Day Church School exhibits were explained to visiting parents by the serious-minded and enthusiastic young guides, it was evident that something really important was going on. That important something had happened to both students *and student-teachers.*

It would be delightful to name the many members of our one-time Canton Church School who are now among the ablest and most reliable members of the younger generation. Time and space permits us only to observe that *the theological students* graduated from St. Lawrence University, who were workers in the First Universalist Church of Canton during our pastorate, are now among the most distinguished leaders *in both* the pulpit and classroom ministry of the Universalist and Unitarian denominations.

Had it not been for the patience and the vision and the generous spirit of Canton Universalists, an important part of the most valuable training of these now outstanding liberal, religious leaders would have been impossible.

Throughout all the long years of its history, the First Universalist Church of Canton, N.Y. has given its generous ministry to students and paid all its own bills without asking help from anyone. It is still doing this. The years have taken their toll of the church plant. Canton people are now engaged in a necessary campaign to raise some thousands of dollars for renovation and repair of their building. They need and deserve help. We, therefore, suggest that all of us who are graduates of St. Lawrence Theological School, make a contribution to the Canton Universalist Church Fund. Those who are in the parish ministry can, and we hope will, add to their own contributions those of responsible and appreciative lay members of their churches.

VOTING AND REPORTING ON CONSOLIDATION

A SUBCOMMITTEE of the Joint Universalist-Unitarian Commission on Consolidation of the American Unitarian Association and The Universalist Church of America is urging all of the churches of both denominations to vote on the proposition and report their vote to the Commission before March 31, next.

We not only associate ourselves heartily with this, but we also urge that the vote be taken in accordance with strict legal requirements and that it be reported to the Commission in the precise form agreed upon by all. If, by chance, you have already voted and reported, but have not done so in the agreed upon manner, please correct your procedure as quickly as possible. The rules laid down for this procedure are not arbitrary orders. They are dictated by the necessities of orderly, democratic procedure.

Any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion. —MARTIN LUTHER KING

YOU and YOU and YOU Make Universalism Grow

YOUR Universalist Unified Appeal raises the money needed to carry on denominational work at home and abroad. It is within the power of every Universalist to make Universalism great or small, significant or insignificant, by his individual contribution to Unified Appeal and his interest and enthusiasm in urging others to help.

Here is a partial list of how your Universalist dollars work:

For **EDUCATION** — They provide, through the Council of Liberal Churches, church school curriculum, teachers' guides, books and pamphlets for teachers and parents, adult program aids, junior high programs, teacher training, and experienced field workers.

For **YOUTH** — They help to provide professional leadership for Liberal Religious Youth, leadership training and youth conferences.

For **PUBLICATIONS** — They prepare and publish Universalist books and pamphlets, and devotional materials such as the Lenten Manual, for distribution to churches.

For **EXTENSION** — They assist in the formation of new Church and Fellowship groups, maintain a growing Church of the Larger Fellowship for isolated Universalists, and provide counseling service to local groups.

For **SERVICE PROJECTS** — They support and spread Universalist programs in many lands in many ways: such as tons of clothing, blankets, toys and shoes to refugee camps in Germany; three full-time staff members working with underprivileged and refugee children at the Nordalb-Heim and the Convalescent Hospital at Herrlingen, both in South Germany; three summer workcamps in North and South Germany youth homes and refugee centers; Day Care Center for children in rural Nagano, Japan, providing medical services and a daily hot meal; two public kindergartens in Tokyo, Japan.

These are some of the things your Unified Appeal dollars do. Opportunity to spread Universalism is limited only by the funds available.

YOU and YOU and YOU can help by making increased contributions. (Please send your check NOW.)

YOU and YOU and YOU can tell others about the important work UNIVERSALISM is doing and the real need for increased Unified Appeal to meet the opportunities for growth.

YOU and YOU and YOU can present the work of Universalists to your local Church Board and Church members, and secure an increased Unified Appeal contribution from your Church.

YOU and YOU and YOU are responsible for making UNIVERSALISM GROW.

—J.A.B.

The Unified Appeal
The Universalist Church of America
16 Beacon Street
Boston 8, Massachusetts

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UNIVERSALISM Grow

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.....

Reactions Of Our Readers

THIS LAYMAN SAYS, "WHAT'S ALL THE SHOUTING FOR?"

To the Editor:

The fact that the proposed new Unitarian Universalist Association has not gone on record as being a Christian organization seems to have evoked many cries of anguish, in addition to a certain amount of controversy, which was going on previously.

This sort of thing seems to me to be entirely uncalled for, and I say this for three very good and sufficient reasons.

First. With the possibility of a very few exceptions, Universalists simply *aren't* Christians. And I say that, not as an argument, but as a simple statement of fact. When one uses a word in a public discussion, he is morally obligated, not, like Humpty-Dumpty, to make that word mean whatever he wants it to mean, but to use the word in its commonly accepted meaning. The commonly accepted definition of a Christian is "One who accepts Jesus Christ as his Lord and Savior." And so, I am at a loss to know how any Universalist, or Unitarian, can call himself a Christian, or why he should want to do so.

Second. It is a moral obligation, and I would expect it to be our desire also, not to mislead those who come into contact with us. If we call ours a Christian Church, how will strangers differentiate between us and the really Christian churches? How many unorthodox people, do you suppose, have turned away from our church because some Universalists and some Universalist churches have persisted in calling themselves Christian?

Third. Much as I hate to use an over-worked quotation, I'll do it because nothing else expresses it quite so well. "What's in a name? That which we call a rose, by any other name would smell as sweet." Cannot each individual Universalist continue to have his own convictions, regardless of name? If he wants to consider himself a Christian, using his own definition of the word, in his own thinking or among those who will not misunderstand, more power to him. I have never considered myself a Christian and yet I have belonged, at one time, to a group of older Universalists who *did* so consider themselves. I have for years been a subscriber to the *Leader,* even when it was called *The Christian Leader.* Even now, it labels itself as a "Journal of Liberal Christianity." These things make no difference to me, personally, but they undoubtedly do give a false impression to those not familiar with all the facts.

So I see no grounds for complaint. Neither do I believe that those who object to the reference to "the Judeo-Christian heritage" have grounds for complaint.

— PERRY A. BRICK

Danbury, Conn.

THE CUNNINGHAMS ORIGINATED THANKSGIVING SERVICE USED IN MAINE AND PENNSYLVANIA

To the Editor:

In regard to the report of the Thanksgiving Service of the Bangor, Maine church 'inspired by an idea worked out by Harry Means', as printed in the January *Leader,* some words of correction and some additional information might well be in order.

I wish to disclaim originality for the basic idea of the service or for its distinctive title "Rememb'ring Our First American Thanksgiving". These came from the fertile minds of the Rev. and Mrs. Edwin B. Cunningham, and this service was first presented to the public in the state of Maine, in our church at Caribou.

While serving the First Universalist Church of Sheshequin, Penna., this service was again presented by Mr. Cunningham, in the year 1955. After a lapse of one year, the service was revived by me in the year 1957 and has since become an annual event of our church year. My part has been to expand and embellish the framework which the Cunninghams wrought, and I would not want it thought that credit was not being given where due.

After an unusually successful presentation in 1958 with widespread newspaper coverage, I sent publicity materials regarding the service to headquarters and to all of the state superintendents with the hope that some other church would make use of the wealth of material which we had accumulated. We of the Sheshequin Church are very happy that the Bangor Church has achieved such a signal success in presenting this service; and, if other churches are interested, I would be very happy to correspond with them. Incidentally, Mr. and Mrs. Cunningham are now enjoying a well earned retirement in the little college town of Columbia, Missouri.

— HARRY K. MEANS

Towanda, Penna.

ON THE ASSEMBLY "LEADER"

To the Editor:

Greetings from the little brown church in Floral Park.

In the midst of a day with every minute planned, the LEADER arrived yesterday and I sat down and read it for one and one-half hours and let other things go. I just wanted to tell you what a fine number you have issued on the Syracuse meeting; so interestingly, fairly and accurately reported.

. . . , who has been *much* upset over the whole thing, told me she had been reading it and felt much better. Hope it has the same effect on . . .

Floral Park — ALICE WORTHINGTON

SCRIPTURAL ANYHOW

To the Editor:

Thought you would enjoy this terrific "slip" or is it "honesty?" which appeared on a Universalist church bulletin, as the imprint requested by the Post Office Department.

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Belpre, Ohio —HELEN DICK

Our Library Desk

JEWS IN SUBURBIA

Albert I. Gordon
Beacon Press, Boston, Mass.
$3.50

This book seems to combine sociological analysis with homiletical purpose. The sermon is superior to the sociology.

Albert Gordon, for thirty years Rabbi of Temple Emanuel, Newton, Massachusetts, attempts to describe the motives behind the Jewish exodus to the suburbs and the consequences of this movement for organized Judaism.

His method of analyzing selected suburban communities in ten widely scattered states seems to me to lack statistical precision, but many of his insights have considerable relevance for American religions in general and the liberal faith in particular.

His wisdom in delineating "identity without commitment" should be a universal(ist) concern. If organized religion is mainly a culturally desirable association, then what room is there for the unfashionable habits of unpopular, prophetic proclamation? When organized religion buries this strain of courageous, ethical non-conformity, all the "togetherness" of suburban, relaxed living is a mess of pottage.

By no measurement is this a great, creative book, but few will read it without some searching of the heart, "Lord, is it I?"

— C.J.W.

IN LOVE WITH TIME

Poems by Laura Benét
Wake-Brook House, Sanbornville, N.H., 1959. $2.50. Paper-back edition, $1.00

Reading the poetry of a cherished friend too often disposes one to over praise. This, the reviewer always has to guard against. Laura Benét's latest book of verse, however, has already received the highest praise poetry can have in this day when poetry is so little read. Brought out less than six months ago, *In Love With Time* is already in a second printing.

In Love With Time deserves the reading and rereading of all good poetry for three reasons. First, Miss Benét's verse is that of a wise woman of loving tolerance. She knows the uses of the lonely silence in hearts drained by grief:

"The poor heart that chanted free
Craves this interval of rest.
Till it gathers melody
Rising on a nobler key,
Leave it silent in the breast."

She knows also that the burdens of mortality are made bearable by loving service to mortals:

"It is fearful to be human,
Grievous to be born of woman.

"Yet at any anguished cry,
Let me alight, a friendly bird.
Where uncomforted men lie,
Let me be a lifting word.
Out of your chaotic space
To fashion them a small green place."

Finally, Miss Benét has that longest reach of vicarious imagination, the understanding of youth. This understanding comes out in some of the loveliest verses of the book.

These words in verse are all haunting music. Like all good music, they have the kind of setting they deserve. The format, typography and arrangement of the book by Wake-Brook House is also a work of art.

— E.H.L.

UNTHORN THE SEASON

Kingsbury Badger
Meeting House Press, Boston, Mass. 1959. $1.00

This collection of Professor Badger's verse is partly experimental work in free form and partly sheer exuberant good humor and joyous play with words. The experiments are successful, in no small part, because Badger writes from a background of knowledge of the classical forms and training in the use of those forms. He is not one of those free-wheeling, free-versifiers who writes without form because of ignorance of all forms.

The first section of *Unthorn the Season* is made up mostly of clean, sensuous love poems, notable for the absence of the morbid, unhealthy aspects of so much contemporary love poetry. The second section has some of the best of the joyous, good humor. Such pieces as *The Art Song of J. Jellicoe Mellifleur* and *On an Illustration for Tristram Shandy* remind me of the word inebriation of Christopher Morley and the puckish humor of Ogden Nash. But they are, in fact, Kingsbury Badger. Happy, indeed, are his English students, who have in him a professor with not only an accurate sense of history, but also a penetrating and subtle sense of humor.

— E.H.L.

THE AMAZING RESULTS OF POSITIVE THINKING

Norman Vincent Peale
Prentice Hall, New York, 1959
$3.50

A few years ago, a book entitled, *The Power of Positive Thinking,* was put into the hands of American readers. Its writer, Norman Vincent Peale, was well known as a fashionable clergyman and a defender of rugged individualism. That book was the theme of many a discussion, with some good things said about it. For instance, Stanley J. Rowland, Jr., wrote: "He (Dr. Peale) does tell stories about people who found God and were successful, but the point of these stories is typically that their subjects realized normal expectations." And Paul Tillich writes: "The effect that Norman Peale has on large groups of people is rooted in the fact that he confirms the situation which he is supposed to help overcome."

Now, I am not competent to pass judgment upon Dr. Peale's mission. I can only pass on what others have said. I do, however, note that Dr. Peale has brought out a second volume which is a modest appraisal of *Positive Thinking.* Its title is, *The Amazing Results of Positive Thinking.* There are 280 pages. The jacket is turquoise, trimmed in black and the blue hard cover bears the genuine signature of Dr. Peale in seemingly gold brilliance.

— Donald B. F. Hoyt

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

OPERATION REVERSAL

Regina Cary LaPoint

There is one fundamental problem in the lives of all of us which, if it is not resolved and that speedily, makes all other forms of human progress ultimately futile, devoid of meaning. That problem is the entire complex of war in our society.

The old shibboleth that we have always had wars and that somehow life gets lived in any event is at the base of much of our indifference. Another reason for our failure to come to grips with the increasingly intolerable aspects of this culture complex is the human tendency to emulate the ostrich, to think that if one doesn't see something, it can't be there. Among more concerned peoples of the world is a third reaction, a profound sense of futility, a feeling of powerlessness in the face of this Juggernaut of might.

None of these attitudes will suffice. The brutality and senselessness of war have become steadily more apparent as the centuries have rolled by. As brutal as the Trojan warrior was, his was a fairly forthright fight, his weapons and their effect were direct and firsthand. We have moved so far beyond this form of warfare that it can no longer be placed in the same category. If war was brutal and cruel and unthinking then, there are no words to describe its present moral status.

What has set my mind to thinking anew on this problem is a series of short articles which have appeared in the January edition of the magazine *Fellowship* on CBR (chemical, bacterial and radiological) weapons in our military structure. The development of these types of weapons capable of wiping out major portions of humanity and, indeed, of all life in a thoroughly vicious fashion is a monster baby laid on our own moral doorsteps. Under the euphemistic category, "Operation Blue Skies," weapons are developed which, as Major General Creasy, former Army Chief Chemical Officer, states, " . . . can be tailored in both cases (chemical and bacterial) with limits in each case, of course, so as to cause irritation, debilitation, make people sick for short or long periods of time, or you can select . . . diseases which kill a great many people and with some, 90 to 95% would die, other diseases around 40%, and even in debilitating diseases, you would probably have 3 or 4% of fatalities."[1] How efficient can we get?

In discussing these weapons, the following statements appear. Nerve gas is extremely lethal. It can "destroy the normal relationships between nerve ends and the muscles they control."[2] One could "make bomb shelters death traps. A tiny drop on any part of the skin can kill almost immediately."[3] "A single ounce of the toxic agent causing 'Q fever' would be enough to infect twenty-eight billion people."[4]

Military personnel display a variety of reactions to this program. Brigadier General J. H. Rothschild states: " . . . we must reject once and for all the position stated by President Roosevelt that an enemy can have the first chemical or biological blow wherever and whenever he wishes. That blow could be disastrous. We must make it clear that we consider these weapons among the normal, useable weapons of war."[5] "A leading medical expert on chemical warfare effects is quoted as saying of its use in World War I that it was 'not only one of the most efficient agencies for effecting casualties, but it is the most humane method ever applied on the battlefield.' "[6] As *Fellowship* says: "Many World War I veterans who survived gas attacks might challenge the latter part of such a statement."[7]

Major General Creasy demurs a little at the use of certain weapons, such as the use of smallpox. He states: "Not only do you kill people, but even those that get well will be an eternal reminder of the thing we did in this country that we may want to be friendly with later."[8] Naturally, this *would* be a deterrent, particularly where enemies and friends shift places with such startling frequency.

I wish to quote at some length from an article which appeared in the October 1, 1959 issue of the *Reporter* by Walter Schneir entitled, *The Campaign to Make Chemical Warfare Respectable:*

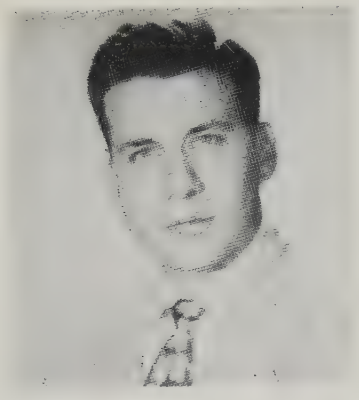
"At present, two classes of lethal gases are being stockpiled — nitrogen mustards and nerve gases. The first is an improved version of the old First World War mustard gas that killed or incapacitated thousands of doughboys; the second is a German invention, developed during the Second World War. . . .

"There is nothing particularly humane about nerve gas and few would deny that it is an extremely lethal weapon. At Rocky Mountain Arsenal, near Denver, where the gas was manufactured until recently, there have been more than eight hundred industrial casualties in the past six years, some of them fatal. Nerve gas can be absorbed very quickly through the skin; a small drop on a man's hand will halt his respiration in a few minutes, unless an antidote is speedily injected."[9]

(Continued on page 74)

News of Churches and Church People

TAPP LECTURES AT STARR KING SCHOOL



Dr. Robert B. Tapp, Dockstader professor of theology at the Theological School of St. Lawrence University, delivered a series of lectures on *Contemporary Religious Liberalism* at the Starr King School for the Ministry, Berkeley, California, during the last week of January. While in California, Dr. Tapp also addressed the Bay Area Liberal Ministers' Association.

DR. AND MRS. KAPP ON SABBATICAL

Dr. and Mrs. Max A. Kapp, Canton, left New York City on Tuesday, February 2, for a six-month tour of the Middle East and Europe. Dr. Kapp, dean-elect of the Theological School at St. Lawrence University, preached at the Unitarian Church of Montreal on Sunday, January 31, prior to their departure for New York City.

The first three weeks of their tour will be spent in Egypt where centers of Coptic Christianity and Islamic culture will be visited. Following this, they will join a Seta tour to Damascus, Baalbec, Israel, Lebanon and Turkey. At the completion of this guided tour, they will follow an itinerary of their own choosing.

While abroad Dr. Kapp will serve as a special emissary for the Service Committee of The Universalist Church of America and good will ambassador for the Rotary Club of Canton. Dr. and Mrs. Kapp will return to this country about August 1.

MRS. STETSON CELEBRATED NINETIETH BIRTHDAY

Mrs. Minnie Stetson, mother of the Rev. Clifford Stetson, Springfield, Vermont, celebrated her 90th birthday in her home in Jacksonville, Vermont, December 21, 1959. Present with her for the occasion were the Rev. and Mrs. Clifford Stetson, Mr. and Mrs Richard Bartlett, daughter and son-in-law of Bridgewater, Mass. Another daughter, Helen Stetson Smith, was unable to be present as she was in Florida, spending the holidays with her daughter and family.

Among her hobbies, Mrs. Stetson writes verse. In the final stanza of her ninetieth birthday poem, she says, "For all the blessings Heaven has sent,

For loyal friends and kindly cheer,
With gratitude and heart content

I greet with joy the glad New Year."

Operation Reversal A.U.W.

(Continued from page 73)

In another portion of the article he continues:

"I was told that infected insects are kept constantly available at the Fort Detrick installations. The inventory includes mosquitoes infected with yellow fever, malaria, and dengue; fleas infected with plague; ticks with tularemia, relapsing fever, and Colorado fever; houseflies with cholera, anthrax, and dysentery."[10] "Operation Blue Skies" seems to be filled with Walter Reeds in reverse.

We do not hear much of this program which is centered at Dugway Proving Ground, eighty miles southwest of Salt Lake City and at Fort Detrick, in Frederick, Maryland. Military authorities are obviously concerned about the public's possible reception of this information. How far along the road to unthinking nationalism have we gone? Perhaps we have not gone far enough to adjust to this program supinely. This the military leaders surely believe and I sincerely hope they may be right.

Where do we stand as church women? Where *can* we stand? Prayer is not enough; wishing won't make it so. If there is any moral stature left to us we must stand firmly against these symptoms of a demoralized humanity. If our ultimate allegiance is to be to a society which will use any means to achieve its ends rather than to moral values then let us have done with supporting churches and all the other institutions which point so markedly along another road. Let us get off this treadmill of accepted performance, this unthinking allegiance to both morality and immorality; morality for the good times and immorality for the bad. Humanity can no longer maintain this tortured position.

As church women we must think through this problem and discover what indeed are the goals to which we mean to give our allegiance. To me, the path is clear. We must speak forthrightly and without equivocation, not only for peace and understanding and the negotiation of international problems but we must also speak against the moral degeneration of any culture and particularly our own, which tolerates this ultimate in human depravity. Let us pull our weight mightily toward more noble concepts in human relationships.

— Regina Cary Lapoint

1. Testimony before the Subcommittee on Department of Defense Appropriations, House Appropriations Committee, March 26, 1958.

2, 3. Article in the *U. S. News and World Report*, May 30, 1958.

4. Quoted by Walter Schneir in *The Campaign to Make Chemical Warfare Respectable* in the *Reporter*, October 1, 1959.

5, 6. Brig. Gen. J. H. Rothschild, *Germs and Gas: the Weapons Nobody Dares Talk About*, in *Harpers*, June, 1959.

7. *The Facts About CBR Weapons*, in *Fellowship*, January, 1960, p. 6.

8, 9, 10. Schneir: *op. cit.*

MORNING FELLOWSHIP IN JOLIET

The men of the Universalist Church, Joliet, Illinois, started their new church year with a fellowship breakfast at 7 A.M., January 6. Informal discussions featured the fellowship hour.

URBANA GOES ON DOUBLE SERVICES

The Universalist Unitarian Church of Urbana, Illinois, joined that growing number of liberal churches now holding two Sunday morning services of worship and instruction for the service of their communities.

The Rev. David Cole, minister of the church, says that this is being done for several reasons, but first, because "we think multiple services are good anyway . . . second, the 10:30 service has been getting overcrowded . . . third, we have over twenty adults running the church school who have had no opportunity to attend a church service."

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader,** except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

BASIC UNIVERSALIST DOCUMENTS

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WHAT DO YOU WANT YOUR CHILD TO LEARN?

Recently, Dr. Robert L'H. Miller, of Crane Theological School at Tufts University, led a discussion with parents of the Haverhill Church School children. The first question, "What do you want your children to get out of Church School?" brought out the following list. We reprint this list without comment. These were given by the parents — not Dr. Miller.

1. A basic knowledge of the Protestant religion.
2. A knowledge of Catholicism.
3. A knowledge of Judaism.
4. A meaningful knowledge and understanding of the Bible.
5. A better understanding of self as a person.
6. What our church believes about Jesus.
7. To develop a concern for his fellow-men.
8. To develop a questioning mind.
9. To develop a sense of awe and wonder of the universe.
10. Appreciation of the heritage of Universalists and Unitarians, and of the local church.
11. Knowledge of and appreciation of world religions.
12. Personal faith of own and ability and willingness to express it.
13. Sensitivity to moral and ethical values.

THE PREVENTION OF ALCOHOLISM

By Charles L. Odom, Ph.D.,
Consulting Psychologist
New Orleans, Louisiana

The idea of prevention is becoming very important in many areas. It is perhaps the only effective way of dealing with alcoholism, because many thoughtful people feel that there is no final cure for this condition. The remedy of total abstinence is effective but difficult to achieve.

The concept of prevention is being discussed in the military world. It could well substitute planned prevention of war for planned preparation for war. This could be done also in reference to alcoholism. The facts make it seem necessary in either case.

Homes where love, security, and cooperation exist and happiness saturates the very spirit of the atmosphere, where the parents are emotionally mature, will be suitable environments in which to breed happy and alcoholic-resistant personalities. Children who grow to maturity in such normal homes will feel comfortable about themselves, right about others, and feel able to meet the demands of life. They will have no need for alcohol.

Every child has the birth-privilege of growing up in such a healthy home atmosphere. The essentials of mental and emotional health must be stamped into the personality and character structure of each child. The non-alcoholic has had these principles integrated into his life.

Good parents are the first essential in the prevention of alcoholism.
Our pamphlets, "Questions that Challenge" (Haven Emerson), "The Liberal Looks at Alcohol" (Walter R. Jones), and "Let's Have a Drink!" (Kenneth R. Warren), "The Cocktail Hour" (Gladys Simmons), and our Program, will be sent on request. Address:

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Habits are about the only servants that will work for you for nothing. Just get them established and they will operate even though you are going around in a trance.

— FREDERIC WHITAKER

INSTALLATIONS

VERNON L. CURRY was installed as minister of the First Universalist Church of Rochester, Minnesota, Sunday evening, January 10, 1960.

Dr. Carl H. Olson, minister of the First Universalist Church of Minneapolis, presided and opened the service with an Invocation. Dr. Olson also read the Scripture lesson. The Installation Sermon was by the Rev. Robert S. Wolley, director of Extension of The Universalist Church of America.

Dr. Kendall Corbin, president of the Church, led the Congregation in the Act of Installation.

Both the Charge to the Minister and the Charge to the Congregation were presented by the Rev. John MacPhee, executive minister of the Midwest Universalist Conference. The Welcome of the Membership was voiced by Dr. John Thompson, vice-president of the Church. The Rev. Vernon Carter, president of the Rochester Ministerial Association, expressed the welcome of the community to Mr. Curry.

The Benediction was pronounced by the Rev. Vernon L. Curry. An informal reception for Mr. and Mrs. Curry followed.

MILTON ERNEST MUDER was installed as minister of the First Universalist Church, Rocky Mount, N. C., Sunday morning, January 31, 1960.

Mr. Horace G. Ward, president of the North Carolina Universalist Convention, presided and opened the service with the Call to Worship and the Invocation. Mr. Ward also read the Scripture.

The Act of Installation was led by Miss Lucy Shine, chairman of the Board of Trustees. The Installation Prayer was offered by Mrs. W. H. Skeels, widow of a former minister of the Church.

The Charge to the Minister and the Charge to the Congregation were delivered by Dr. Philip Randall Giles, General Superintendent of The Universalist Church of America. Dr. Giles also was the preacher of the Installation Sermon.

Greetings from the Universalist Convention of North Carolina were brought to the new minister by Horace G. Ward. A Welcome from the religious organizations of Rocky Mount

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and from the community was expressed by Mr. E. E. Adkins, general secretary, Rocky Mount Y.M.C.A.

The Benediction was pronounced by the Rev. Milton Ernest Muder.

A luncheon was served in the church dining room following the installation service.

CHARLES N. VICKERY was installed as minister of the Universalist Church of Columbus, Ohio, January 17, 1960.

The Rev. George J. Spencer, Church Extension Minister of the Universalist Church of Ohio, presided and led the Congregation in the Affirmation of Faith. Mr. Spencer also delivered a Charge to the Congregation and the Minister.

Mr. Richard De Long, moderator of the parish, led the Congregation in the Act of Installation. The Installation Meditation was offered by the Rev. Carl J. Westman, minister of the First Universalist Church of Akron.

The Rev. Albert Q. Perry of Cincinnati, president of the Universalist Church of Ohio, welcomed Mr. Vickery to the Fellowship of Ohio Universalists. The Rev. John E. Evans, minister of the First Unitarian Church, Columbus, extended a welcome to the community. The Occasional Reading was given by the Rev. Robert T. Dick of the Belpre, Ohio, circuit.

The Installation Sermon, *To Be a Man,* was delivered by the Rev. Robert S. Wolley, director Extension Department, Universalist Church of America.

Following the Recessional Hymn, the Benediction was pronounced by the Rev. Charles N. Vickery.

ENSLIN ADDRESSES LEARNED SOCIETIES

Biblical Criticism and its Effect on Modern Civilization was the subject of Dr. Morton Enslin's address at the annual meeting of the American Council of Learned Societies, New York City, January 20-22, 1960. Dr. Enslin's address was one of the major events of this year's sessions which were devoted exclusively to religion.

Dr. Enslin is Craig Professor of Biblical Languages and Literature at the Theological School, St. Lawrence University, and also editor of the *Journal of Biblical Literature.*

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OBITUARY
R. HOMER GLEASON

The Rev. R. Homer Gleason died in Dayton, Ohio, Veterans' Hospital, October 25, 1959.

Services were held in the Woodstock, Ohio, Universalist Church, October 27, with the Rev. Harriet E. Druley officiating. Burial was in the Woodstock Cemetery.

Mr. Gleason is survived by his widow, Mrs. Ruby Gleason, a son, David Gleason, a daughter, Mrs. Nancy Byerly, and four grandchildren.

He was a chaplain in the armed forces in World War I and served in the Air Force Administrative Office in World War II at Boca Raton Field, Florida, and in England.

During World War I, he thought himself into the Universalist Church and served the following churches as a fully ordained Universalist minister: Rochester, Minnesota; Woodstock, New Jersey; Columbus, Ohio.

A paralytic stroke, a number of years ago, made it necessary for him to be less active in the ministry from that time on.

FOR PARENTS ONLY

Thinking that three hours at a movie are harmless for the child, but *an hour at church or church school* is *too much* for his nervous system is just bad thinking. Giving him *a nickel for the offering* and fifty cents for the movies not only shows a parent's sense of values, but is also likely to produce a *cheap attitude* toward the church on the part of the child. Being careful that the child properly prepares himself for weekday lessons, but careless about his *preparation for the church school* makes for *spiritual illiteracy*. Saying that a child must make up his own mind with regard to church attendance, is *shirking parental responsibility and is most contrary to advice given in most other matters.* When parents send the child to Sunday services, but absent themselves, they should not be surprised when the child concludes that *example is stronger than advice.*

— Dr. Hoyt in *The Outlook*, Rochester, N.Y.

UNIVERSALIST AND UNITARIAN WOMEN MEET IN NEW YORK

The Universalist Women's Alliance of the New York Metropolitan District held a joint meeting with the New York League of Unitarian Women, January 8, at the Community Church, New York City.

The Rev. Ernest W. Kuebler, director of the Educational Department of the Council of Liberal Churches, was the guest speaker. Dr. Kuebler spoke on *The Potential for Liberalism.* As president of the International Association for Religious Freedom, Dr. Kuebler cited instances from his visit last summer with various liberal religious groups in Europe.

At the luncheon table, the aims, service programs, and social concerns of the Association of Universalist Women and the General Alliance of Unitarian Women were discussed and compared.

CENTRAL FELLOWSHIP COMMITTEE

December 31, 1959: VOTED to suggest to the Michigan Fellowship Committee that Mr. Joseph Schneiders be examined for ordination by a special committee as follows: Dr. Donald K. Evans; Dr. Rolland Wolfe; Dr. Llewelyn Owens, in addition to the members appointed by the Michigan Fellowship Committee.

VOTED that the results of the psychometric tests adopted by the Senexet Conference on Standards be considered an essential part of applications for ordination to the Central Fellowship Committee and also of all applications for transfer of fellowship where the applicant is under thirty-five years of age at the time of applying. Because of the nature of these reports, it is understood that they shall be regarded as confidential and only for the use of the Central Fellowship Committee and the Department of the Ministry.

January 13, 1960: Transferred Rev. Emil Gudmundson to jurisdiction of Midwest Fellowship Committee.

January 7, 1960: VOTED to adopt the recommendation of the informal meeting of the Central Fellowship Committee members that if, by examination, Mr. N. Deane Starr can satisfy this committee of adequate preparation in the fields of Religious Education, Foundations and Development of Liberal Religious Thought, and World Religions, the Central Committee would be willing to indicate its satisfaction that the candidate possesses adequate preparation equivalent to that indicated by the possession of the Theological School degree.

January 7, 1960: VOTED to adopt the recommendation of the informal meeting of the Central Fellowship Committee members that the case of Mr. Orren B. Alvord be re-examined by the Pennsylvania Fellowship Committee and that consideration be given to withdrawing the license looking toward ordination, and that upon suitable examination a lay preacher's license be granted.

January 7, 1960: VOTED to adopt the recommendation of the informal meeting of the Central Fellowship Committee members and adopt the following resolutions:

> WHEREAS the report of the special committee on the appeal with reference to the affiliation of the Liberal Religious Fellowship has been received by the CFC; and
> WHEREAS there is now a new Fellowship Committee in Pennsylvania and in view of the fact that the prior committee had made no adequate records as to the grounds for refusing affiliation to the LRF; and
> WHEREAS other facts have been brought to the attention of the CFC; now, therefore, be it
> RESOLVED that the matter of the affiliation of the Liberal Religious Fellowship of Philadelphia be remanded to the new Pennsylvania Fellowship Committee for a new hearing, with the request that the committee act on this within thirty days and submit to the CFC a transcribed record of its decision; and be it further
> RESOLVED that the failure of the Pennsylvania Fellowship Committee to act within the thirty day period will render the interim decision of the special committee null and void and the CFC will consider the appeal of the General Superintendent on its merits.

—ESTHER A. RICHARDSON
General Secretary

Mrs. J. G. DeWolfe Oct. 59
18 Early Ave.,
Medford, Mass.

(Section 520, P.L.&R.)

MASSACHUSETTS UNIVERSALIST COMMITTEE OF FELLOWSHIP

On *December 16, 1959,* Cornelius Bakker was granted a letter of license for one year.

On *January 20, 1960,* Leon Simonetti was accepted in transfer from the New York Convention; George W. Marshfield was accepted in transfer from the Ontario Convention.

On *January 27, 1960,* Eino Friberg was granted a letter of license as an ordained Congregational clergyman for one year.

— ALBERT F. ZIEGLER, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, April 22, at eleven o'clock.

Mrs. Cyrus Springall will speak on *Our Trip to the Mission Points.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

R. E. DIRECTOR WANTED

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